78 AND 80 PINE STREET.

ST. LOUIS CHRISTIAN ADVOCATE.

## ST. LOUIS, THURSDAY, MARCH 15, 1860.

\$2 A YEAR, IN ADVANCE.

Theological.

Sermon. "Neither be partaker of other men's sins."-1 Tim.

Sin is that conduct whereby we miss the mark of God's law and our own happiness. Sin. iniquity, unrighteousness, ungodliness, and wickedness are words of nearly the same meaning, and denote, in general, what is contrary to the Divine law-as withholding what is due to God or man; or an opposition to the nature, worship and service of obedience of Adam, we were constituted seminally guilty persons, and, in consequence reigning power of sin. The effect or end of sin is death. "Then when lust hath conceived, it bringeth forth sin; and sin, when it is in ished, bringeth forth death." (James weaken the whole force of this fundamental though but a humble instrument in the hands of God, look forward with joyful anticipation of God, look forward with joyful anticipation all the sins which arise from the impenitence to that day, when those who have turned God, the Church, his fellow as the hands of his hearers.

The soul that sinneth, it shall die." of his hearers.

The soul that sinneth forth death." (James weaken the whole force of this fundamental though but a humble instrument in the hands of God, look forward with joyful anticipation all the sins which arise from the impenitence to this day, when those who have turned many to righteousness shall shine as stars in self. Faithful in all things, at all times, and (Ezek. xviii. 6). These are strong words, the

words of God, who can not lie. I can not persuade myself that there is any person here who will not take at least a momentary review of life, to see if he has not sinned against God. And, if it is but a ceive that we have; for the apostle saith,

charge by God, should have its designed, its saving effect, you will next inquire whether or not you-have repented; that is, whether sin has been so imbittered to you as to cause you to cry mightily to God for power to resist it. And if you have not, you will this day set about it with serious alarm; and this alarm will probably be increased, when we assure you that you have not only your own sins lying upon you, but that many of the sins of your fellow-creatures are pressing you may have considered it in the bustle of life, there are but few who, in a greater or less degree, do not partake of other men's sins. The primary design of these words was to prevent Timothy, and through him, all who have the appointment of preachers, of every sect and party, from hastily bringing forman." Do not, without much prayer and se | the world, self and sin. rious deliberation, appoint any person to the person to thrust himself into that i

lief that the caution which it contains is till it purifies as he is pure. hich our own sins receive from a participaion of the sins of others, and of our liability

rbich occupied the apostle's mind. When premature ordination, or imposition of hands, was the primary allusion of the apostle. In sordained—to those to whom he is recomthose bishops, presbyters and others have to by "laying careless hands on empty sculls.

that can not teach and will not learn." take of the sins of their younger brethren in the ministry, in other ways. I say, sins; for who can doubt that pride is a sin; and what is so likely to excite it as unqualified praise? Moreover, who will dispute that a great depression of spirit is criminal; and what so well calculated to produce and increase it as surances of probable success, if they con-Linued devoted to God, and attentive to read when he exhorted Timothy to stir up the gift | dead ministry. that was in him; nor need we fear it when we are speaking to Timotheus.

3. But, again, a minister may be said to ot profit God's people: consequently, the art of the vineyard intrusted to his care must suffer for want of proper cultivation.

tin the pulpit, quite out of view, I shall public manners, how many crimes, not abso-tinention that misplaced familiarity which lutely your own, will appear against you in man is happy because the grace of God susindulges with the ungodly; unlike the the day of eternity! onduct of David, who, when the wicked I did design, also, to show how easily we God is: e. (Ps. xxxix. 1). A familiarity which by counsel; and the evil effect of the counsel is greater when those who give it are researched, and much more callous under his garded as superiors. inistry, than if he were generally to mani-at a respectful reserve towards them; as if of other men's sins by ridicule, and attaching

night; I shall only speak here of his public us with their destruction in a coming day.

The Scripture describes man as alienated from the life of God; as in a state of enmity against God; as in a state of wrath and condemnation; as dead in trespasses and sins; by one man's disobedience many were made | imagination of the thoughts of his heart; as sinners." (Rom: v. 19). That is, by the dis- without hope, and without God in the world.

Does the minister, either through inadequate views of man's total apostacy from of it our whole man was laid under the God, or to court the approbation of the worldly and superficial, satisfy himself with the sins of others, may we not also be the him of his Divine boon, himmortal bliss a qualified representation of the subject? Does he, by a general and timid description.

1. The word of God, when skillfully handled, is like a fire and a hammer; it is also compared to a sword. The minister who of a laborious, successful and completed mindoes not unfold the law, and strive to show istry, when hundreds shall arise in the face ture, he must die, but unto death; that is, men all 'the exceeding sinfulness of sin, and their need of repentance and salvation in glance of life we take, we shall no doubt per- Christ, is, in some sort, chargeable with their you who, by a godly example, have shown destruction. "I have made thee as a watch- | the power of religion, what ecstacies will you "All have sinned, and come short of the glory | man unto the house of Israel-when I say | feel, when younger saints in glory will say unto the wicked, Thou shalt surely die, and "In you was I first taught to set a proper If the gospel, with which we are put in thou givest not warning, nor speakest to value on religion!" And you, parents, how this extreme of faithfulness, embracing the warn the wicked from his wicked way, to will it overflow your hearts with transport immense sacrifice of life, rather tend to make save his life: the same wicked man shall die indescribable, when, in the congregation of in his iniquity; but his blood will I require the righteous, your children shall arise and at thy hand." (Ezek. iii. 17, 18).

2. Again, the Scriptures declare the indisdeath of sin to a life of righteousness; the | ular, are workers together with God. O let the new creation in Christ, and so on.

Does the minister confound this universal change of heart and life with the sacrament of baptism? Does he make it out little more than the decency of professional character? He runs an awful risk of destroying the souls of his hearers, by thus lowering the energetic influence of vital Christianity so infinward those into the ministry who were not which is to renew the heart and save us from well approved. "Lay hands suddenly on no

Once more, the Scriptures speak of God as sacred ministry; for, as it is a sin for an im- willing the perfection or sanctification of benevers, and sacred office, so he that sanctions him is a dominion over them; and having provided a Savior for them whose blood cleanseth from Having premised thus much, we design to all sin. Does the preacher plead for the improve the subject, by pointing out in gen- necessity of indwelling sin? He runs the eral, the nature and danger of partaking of risk of eclipsing the glories of that gospel. I am led to treat of this subject by a be- its author, and which effects not its purpose have, none ever will. And for the plain rea-

much more necessary than men are apt to I can not close these remarks without obsuspect; both on account of the aggravation | serving that without a clear percention of gospel truth, and all the freshness and permanency of its moral influences: without a o partake of them, either directly or indi sense of God, and of the rightful allegiance all hearts shall be disclosed; and where each that is due to him; without a dexterity in 1. To begin with the leading thought comparing the heart with the requirements of the law of God: without practical appeals nay a minister be said to partuke of other to the conscience: without an inward disnen's sins? We have already stated that a cernment of the very element and principle lution, guilt and condemnation, which, in of rebellion in the heart, and that general coldness which prevails concerning the matthis there is injury done to the person who ters of duty and salvation; unless there is such an earnest and overpowering sense of ended or sent. and to the general cause. all this, as will fix a minister down to the it; and is not, and can' not, be happy, until To the person so ordained, in that he, being single object of deliverance; as will make novice, is liable to be lifted up with pride, | him awake only to those realities which have and to fall into the condemnation of the a significant and substantial bearing on the devil; to those to whom he is sent, in that case that engrosses him; as will teach him he can not take care of the Church of God: to nauscate all the impertinences of tasteful to the general cause, in that the office and ambitious description: as will attach dignity of the ministerial character are dis him to truth in its simplicity; fasten his paraged. O, what a serious account will every regard upon the Bible: and endear him to that plainness of speech, by which give to God, who, sustaining the responsi- his own experience is set evidently before bility of a general superintendence over the him; and that plain phraseology of Scrip-Church, abuse it by ill judged sanctions, and | ture, which is best suited to send home the doctrine of redemption in all its truth, and all the preciousness of its application: in one 2. But, again, senior ministers may par- word, unless the wisdom of winning souls is dearest to him—throwing away all the loveliness of song, and the insignificancy of its passing fascination; unless these, which are denominated the gifts of the Holy Ghost, are possessed by a minister of the gospel; though his deficiency may not be of a nature to be referred to any particular head, he is a solthe reserve, which, by some, has been mis- emn trifler—he is a prostituter of the sacred in person, and in his family; he may be poor balled prudence, by which senior ministers office—he is a canker to religion—he is dragwithhold from their juniors the enlivening ging down his fellow-creatures to damnation by weakening the vital influence of Christ's all-powerful gospel, by his ill judged eloing? St. Paul was not afraid of doing harm, quence, or by his spiritless impotence of a the temple of fame, with its towering pinns.

My time, well nigh exhausted, will not suffer me to abstract from the primary design of these words, and apply them, as I artake of other men's sins in a more general had intended, generally to all men. I inonse If he has run, not being sent, he shall tended to show how pernicious is the influence of example; and how, by the mysterious sympathies of our nature, mankind are drawn together, and formed on each other's char-If, being sent of God, he should become relacter and model: and how they insensibly aiss or indolent; if, instead of giving himself | slide into manners that are continually preresding, to exhortation, to doctrine, he sented to view in the public example; and ould fritter away his time in idle visits and how the greater part of the world follow just volous conversation, such as is not profil as they are led. We did design to point ble to the use of edifying, he falls under out especially, what a fatal currency actions upon the friendship of God. e denomination of an idler; and, it is said, receive from the example of the rich. For Vo to the idle shepherd that leaveth the proof of this. I might refer you to the perck! The sword shall be upon his arm: petual change in the article of dress, and d upon his right eye; his arm shall be everything whose chief recommendation an dried up, and his right eye shall be arises from fashion. The agreeable effect of terly darkened." (Zach. ii. 17). It the scrulan ornament arises from the principle of the s of believers themselves are to be satisfied association of ideas; and it is only while such of God, would be a hard task, a fruitless if Moses and the prophets are to be brought an article of dress is confined to the rich, that effort, and would bring guilt and condemnabear witness to Jesus of Nazareth-it the it will please. When it is obtained and worn umnies of the blaspheming Jews are to be by the poor, who strain every nerve to keep pelled, and their misinterpretations of their up with the rich, it not only ceases to please, n books confuted—if we are to be ready: but fills the mind with disgust; being assoat is, if we are to be qualified and prepared | ciated with the ideas of absurd imitation and | worse," on the part of some who attempt to give an answer to every man that asketh | vulgarity, and is accordingly laid aside by | discharge public duties of a religious characa reason of the hope that is in us—then a the rich. Hence, too, it is that the abettors Inetration in abstruce questions; a familiar of riotous amusements and pleasures, which owledge of the Jewish history, and of all debauch the mind, seek to give celebrity to in form, yet in point of fact, without the asarts of the sacred writings: a sound judg- an intended ball, by exhibiting a few leading sistance of Divine grace. Hence, the man is ient: a faithful memory: and a prompt elo- names as managers; this obtains for the unhappy, and his efforts unavailing; while ation, to say nothing of a quickness in phil- route a denomination of decent. But I conthe opposite is true of those who trust in cophical discussion, and a critical knowledge fess, I never could think that great names God, and realize the power of his quickening which the work of an evangelist will be but God's word, which places reveling among the and sustaining grace. Although, connected seventeen black marks of abomination, and with the service of God, there may be pain 4. But, again, a minister may be said to declares that they who do such things shall and fatigue of the body, mental anxiety and artake of other men's sins in a still more not inherit the kingdom of heaven. O ve rect manner. Leaving his example, when corrupters of the age, who give tone to the

ere before him, kept his mouth with a bri- may unawares partake of other men's sins

were sensible that the wrath of God disagreeable ideas to religion, either through eth on them, till they have fled for enmity to the cross of Christ, or to show our wit. We are, doubtless, chargeable with the im. I shall not mention that time-serving sins of others, which we might have preection, which is given by some modern vented by a proper exercise of that authority

We partake of other men's sins, when we subjects; nor shall I even mention provocaother men's sins. What we have said will divine aid his trust and support. With the v. 12. God. As to the origin or introduction of as incapable of discerning the things of the cause every one to examine, whether, in adsin in the world, St. Paul informs us, "that Spirit; as evil, only evil continually, in the dition to his own sins, he may not have to answer for the sins of others, also. And those who have been promoters of sinful ac- With the grace of God to stain him he is tions in others, may be well assured that they always, and in every place, appy! And no

But as it is possible for us to partake of May not the faithful minister of the gospel,

the firmament for ever and ever! O what will he feel, in the contemplation call you blessed. My brethren, the kingdom of Jesus Christ is to be established in not if the experience of thousands of martyrs pensable necessity of regeneration, or the this world, and we may all regard ourselves may be taken, either individually or unitedly. new birth; and describe it as the awaking out as called to help in the great work. But As in laborious service and ordinary perseof sleep; the resurrection of the soul from a you, the ministers of my God, you, in partictranslation of the soul from the power of us bring every talent to the foot of the cross, darkness to the kingdom of God's dear son; and work for God; he will pay us by and by. Go on, honored fathers, in the glorious work; dying saint upon a downy pillow, can and and you, my younger brethren, feel for Zion; will sustain the dying man and woman at take pleasure in her stones and dust. Help, local brethren, or let us help you. O Lord Almighty! do thou help us all

Communications.

For the St. Louis Christian Advocate.

Future Happiness. 1. The Friendship of God. God can not look upon sin with allowance; he is angry with the wicked every day. His displeasure is which, proceeding from God, is as pure as felt; the sinner can not escape it. none ever son, his spirit convicts all everywhere, and in all ages of the world, "of sin, of righteousness, and of a judgment to come"-the judgment of the great day, where the secrets of one shall be rewarded according "to that he hath done, whether it be good or bad." A sense of the love and practice of sin, its polevery case, invariably attends the conviction of the sinner, renders him unhappy. God is displeased with him, he knows and feels he repents and breaks off from his sins, and realizes and rejoices in the Divine approval He may be healthy in body, he may have quiet, peace and plenty at home-may be wealthy, may be numbered with the literati, a bright star among men of erudition-his name may be emblazoned in imperishable characters high on the glistening spires of the temple of fame—he may fill posts of honor, trust and profit—and of him thousands, if not all men, may speak well: but, i he has no peace with God, he is a wretched man. So teaches the Bible, and so testifies the experience of millions, who, though they desire and seek happiness, will not seek the friendship of God, that they may have it But, with a sense of the Divine approval, a man can but be happy. He may be afflicted as Lazarus; in contrast with the scientific and the highly educated, he may be a fool comparatively; he may not have heard of cles; he may live in obscurity-but, notwith standing all this, if God is his friend and advocate, he is happy.

He may in truth say:

"I am little and unknown. Loved and prized by God alone." But, in saying thus much, he expresses a bliss the world can neither give nor take

"A bliss to sensual minds unknown. A joy unspeakable! Both present and future happiness depend

2. The Sustaining Grace of God. God re quires of every man the service of a perfect heart, and of a willing mind—a daily, active and laborious service. To attempt to perform such service independent of the grace tion, and consequent misery and wretchedness, upon the offender. And herein lies the secret of "feeling no better, but rather ter. These duties are discharged, though not

prostration, and moral efforts exercising the tains him. The language of his heart to

With thee conversing, I forget All time, and toil, and care: Labor is rest, and pain is sweet, If thou, my God, art here.

cross is heavy, the service laborious, the day work in the Sabbath he shall surely be put customed mode of worship. long, and the sun hot, the man is content, cheerful, happy! With the sufficient grace of God he is blessed; yea, and shall be blessed, and keep my Sabbaths. I am the Lord your ops of the Methodist Church, then, in due of the sufficient grace of t

his person, and he is, it may be, cruelly and sanctuary. I am the Lord. If ye walk in The design of the Christian ministry is to furnish them with means and opportunities unjustly deprived of his liberals; he is bound my statutes and keep my commandments, convert and save men. Now, prejudice of sinning. How oft is this verified in the in chains and confined in the ungeon. But and do them, then I will give you rain in against the peculiar doctrines of the gospel is one of the most common obstacles in the way of conversion.

The Scripture describes man as alienated Tow of the field shall yield to the first time of the field shall yield to the field shall yield to keep. But I can not enter fully into these the hour of midnight, he way and sings the field shall yield to keep. But I can not enter fully into these the hour of midnight, he way and sings the field shall yield to keep. But I can not enter fully into these the hour of midnight, he way and sings the hour of midnight, he way and sings the field shall yield to keep. But I can not enter fully into these the hour of midnight, he way and received on the ground of expediance allowed to children, both in their from fraternal union between these Churches, at the house without finding out that the subjects; nor shall I even mention provocation, flattery and concealment, as so many praises unto God. Yes, the presecuted "Keep the Sabbath day to sanctify it, as the different methods by which we partake of he is not forsaken; God is all his friend, Lord thy God hath commanded." Deut.

"Thy presence makes my aradise, And where thou art is a ven."

power, or combination of lowers, can rob promoters of other men's righteousness? and joy unspeakable! But. stitute of God's grace, he is miserable.

in all places. Not only faithful until death, or to that period when, in the course of naof saints and angels, and point to him as the being willing to sacrifice life itself, rather honored instrument of their salvation. And than deny God and turn again to the ways the stranger that lodges within your gates of sin. Such integrity and firmness unto the

end, are necessary to peace and happiness here, and heaven hereafter. "But would not one wretched and miserable than peaceful and happy?" No, not if the Bible be true; As in laborious service and ordinary persecutions the man is happy, so in martyrdom. Alike in each case, the grace of God is sufficient. The Divine power which sustains a the stake! Some of the most happy deaths ever witnessed, or now upon record, have integrity, and the glory hereafter to be reand sufferings of a martyr's death, they "rejoiced and were exceeding glad, knowing that their reward was great in heaven." And the best of all is, in their fidelity to God and his cause, they conquered death, hell and the grave, and are eternal victors, with eternal if you and I would follow in their footsteps. share in their happiness here, and their blissin the world to come, we must seek and know the friendship of God, realize his sustaining grace, and be "faithful unto death."

SHAMGHAR, JR. March 1, 1860.

For the St. Louis Christian Advocate. Defense of the Sabbath.

I recently received, from whom I know not, a speech, delivered in the Legislature of this State, in defense of a bill prohibiting the sale of spirituous liquors on the Sabbath, &c., &c. And I feel like venerating the name of Mr. Drake, for defending so nobly the institution that gave birth to such Christian immunities as that of the Sabbath.

The time has been when men were im pelled to office by pure motives, such as the perpetuity of the union, the natural and personal rights of men, and the privileges guaranteed to all religious, moral and educational institutions. And when men are impelled by such pure motives, there will be success in their legislation. The God of heaven will preside in such assemblies, and give a strong incentive to justice; for he has, in all ages of the world, blessed the nations that trusted in him, and abstained from idolatry, lasciviousness, filthy lucre, and all their concomitant evils. And, to the reverse, God has visited with his judgments all nations that have buried his name in forgetfulness. trampled his commandments and statutes under their feet, reveled in luxury, pride, and wantonness; that have made gold their god, and wealth their shrine, and prostituted the oracles of truth, and ordinances of his all the institutions for the advancement, maturity and development of Christianity, there is none so peculiarly adapted, fitted, and consecrated, as the Sabbath. The Almighty has shown, by miraculous intervention, that the Sabbath is divinely consecrated as a day of rest from all worldly pursuits and engagements. He has demanded services at our hands, and reverence to his versation. And it is also obvious that a man may be neutral, and not fulfill the design of his creation, relative to the Sabbath. But, to entertain the idea at once that, in a land of Bible and gospel privileges, such as this, people would rise up, with a treasonable arm of rebellion to the government horrible to think. Such a barbaric spirit bids fair to supplant the spirit of religion,

beast. show that the Sabbath was of divine origin. "And God blessed the seventh day, and Sabbath day to keep it holy. Six days shalt Exodus xx. 8, 9, 10. "Six days may work

call, and have them called, the innocent cause we have to fear, lest, for want of pa- again, the child of God is resecuted, his I am the Lord." Leviticus xix. 30. "Ye fellowship. It may be said that such a step lit her own fire, made some tea for the Duke amusements of the day, or rather of the rental restraint, our children should charge name is cast out as evil, vicince is done to shall keep my Sabbaths, and reverence my

There could be a great many other passages brought forward to establish the heavenly origin of the Sabbath, but suffice it to say, there demonstration the fact that God absolutely commanded that the Sabbath day should be kept holy, sanctified; a day of rest; a day to reverence the sanctuary; a day holy to the Lord; a day that God has blessed and hal-

Now, from the above, it is evident: 1st. That God made the Sabbath, and consecrated it above the other six days.

2d. God enjoins the observance of the Sabbath upon all men, without distinction, masshould cease to proceed on his journey, and keep the Sabbath.

3d. God obligates man in a peremptory nanner, by using this language: "In the Saboath thou shalt not do any work. Whoever doeth any work in the Sabbath, he shall surely be put to death." It is also shown very plain that the worst penalty annexed to the law given to the Jews was the infliction of death; such as being found in adultery, the penalty was death. Sabbath-breaking is found in the list of the greatest crimes. from the fact that it meets with the worst penalty inflicted upon the Jews for their crimes. Some of the penalties annexed to the Jewish laws were affixed by the judges Baptize us with the Holy Ghost and the pure been among those who sacrificed life rather for God fixes the penalty himself. No man of Israel; but not that of Sabbath-breaking, fire of love, and hasten the triumphs of thy than the love of God, the bliss of Christian dare question the pertinency of the command, neither has God fixed any appellate right direction. Every other denomination vealed. Amid the extremest pains, tortures judiciary whereby the crime can be impleaded, and the criminal set at liberty.

the Sabbath, and walking according to the commandments and statutes of God. "I will send rain in due season, and your land bliss as the price of their reward! Theirs is shall yield her increase; the trees shall yield now an "inheritance, incorruptible and un- their fruit; your threshing shall reach unto thousands of hearts joy and peace in the defiled, and that fadeth not away." Reader, your vintage, and your vintage unto the sowing time. Ye shall eat bread to the the full, and dwell in your land safely. And ful reward of "glory, honor and immortality" I will give peace in the land. And I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And I will set my tabernacle among you, and my soul shall not abhor you. And I will walk among, and will be your God, and ye shall be my peo-

Note the blessings accruing to those who keep the Sabbath, commandments and statutes of God, and let us see the malediction attending those who refuse: "If ye despise my statutes, or if your soul abhor my judgments, so that ve will not do all my commandments (Sabbath-keeping one of those commands), I also will do this unto you: I will even appoint over you terror, consumption and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain; and I will set my face against you, and ye shall be slain." Leviticus xxvi.

It is said by a wise man that a hint to the wise is enough. Look back to the dearth that has prevailed in our land; look at the ague-and consumption that hath slain its victims in our land, and the last promise given us is that we shall be slain. Then it will be too late to repent of these evils.

May God have mercy on the Sabbathbreaker.

More anon. Gadfly, Mo.

Union with Episcopalians. The Christian Advocate and Journal, in an article on a union between the Methodist -"These Churches sprang from the same | would then flood their country with light forms of Church government are similar, in all essential points"—has the following: tion, extravagance:

1. What kind of union might be attempta free exchange of pulpits; which should give other. This, followed by the natural and fruit of much and prevailing prayer.

two-ordination and mode of worship. Ordination is indispensable to the existaside: but not so with ordination. The or-1 conjunction with the working of union to that extent would be practicable. The extent of such toleration which we have in view would not require that any congresanctified it; because that in it he had | gation, now or hereafter, should relinquish its rested from all his works, which God created mode of worship. No Episcopal Church and made." Genesis ii. 3. "Remember the need give up the Prayer-book, and no Meth-God. In it thou shalt not do any work." | charge of an Episcopal congregation on cer-

given and received on the ground of expediency, and without any renouncing of previous views and practices; simply as an addition. We can not see that any principle their reward, than write of women still is thus sacrificed on either side; and Chris- amongst us; but you may believe me when tians have yet to realize that in the answer I say that I am constantly among those. to the Savior's prayer there will, no doubt, who live such lives of energy and usefulness be many steps taken in just such compros a sufficiency already quoted to settle to mises—the sacrifice of habits and supposed, not real or essential, principles; for the latter there is now much more agreement than we Let us now state the case practically.

The General Convention of one Church, and the General Conference of the other, may, in due time, adopt a treaty of fraternal union, and enact regulations accordingly, by which, the rite of Episcopal ordination being administered, avowedly on the ground of expediency, all ministers subsequently ordained in the Methodist Church shall be admissible to Episcopal pulpits and congregations, on complying with the rules and usages of the latter Church for the time being; and all Episcopal ministers shall be, in like manner admissible in the other Church, complying for the time being with Methodist usages and rules. Possibly the day may come when thousands of Methodist ministers would, on such a basis of acknowledged expediency, and with the prayer of Jesus on the mind and heart, willingly receive again the hands of their bishops upon their heads. We do not say now, but in God's good time.

3. What would be gained? We answer: The great Christian fact of two leading denominations in acknowledged and fraternal fellowship and union with all its gracious fruits. The fact would be cheerfully manifested, on general and other public occasions, by seek ing together bishops and ministers of both denominations. It would be felt, more or less, wherever recognized; and from the larger city congregations, down to the smaller towns and villages, a new impulse would be given to the Christian spirit of both denominations. The fact would be unparalleled in the history of Protestantism, and in the would feel its influence; and without a landmark being removed, or any violent revolution effected, we should find the great argu-God has promised, by the observance of ment of Romanists against Protestantism haken to its foundation. The great obstacle to the progress of a pure gospel would be seen removing as a mountain toward the sea. The whole Christian Church would feel the movement, and in hundreds and Holy Ghost would be indescribably enlarged. The Lord hasten it in his own good time. Shall nothing be sacrificed for it?

We found the above in the New York Observer, of the 1st inst. Did not notice the article, as it is said to have appeared in the Journal. It is rather strange that the edit ors of the Journal should revive this matter, after its having been so frequently and so fully discussed. But, aside from that, these edit ors seem to have overlooked the fact that the Protestant Episcopal Church, like the M. E. Church, South, ignores all ecclesiastical legislation on the subject of slavery, while the M. E. Church, North, whose organ the Journal is, insists upon such legislation. This fact, aside from all mentioned above, puts the P. Episcopal Church in the same attitude to the Northern Methodists now sustained by the Church, South; and, if the South must not be fraternized with, because of these things, how shall the Episcopalians? Besides, when the South offered them fraternal relations, the offer was peremptorily declined, though they were not asked to relinquish a single iota, as to doctrine, government, policy or usage. Now, after the rejection of such an offer, how does it look for their chief organ to throw out such feelers as the above? But strange things will happen sometimes.

ENGLISH DUCHESSES AND COUNTESSES .-For American "Ladies" to Read.—The following extract from a recent letter of an English traveler, who has had the best opportunities of observation in the first circles of the United States, may surprise some of our idle fine ladies, if any such there be, among our readers. It were well if a noble emulation could be excited among our women to imitate what is worthy of imitation and the Episcopal Churches, in which it says in the privileged classes abroad. They source, and that source was never renounced and happiness, instead of degrading it with house, to ridiculous ignominy. And among by the founders of Methodism; the general poor copies from English and French novels, and reproducing from Paris society foreign and the doctrinal basis is one and the same idlesse and its concomitants—gossip, flirta-

"I can assure you that, having lived all ed? We answer, a union which should open my life about in the different castles and manor-houses of Great Britain, and been acto each denomination a home feeling in the customed to the industrious habits of duchchurches of the other. A union which might esses and countesses, I was utterly astonpermit occasional settlement of ministers of ished at the idleness of American fine ladies! one denomination over congregations of the No English women of rank (with the exception of a few parvenus), from the Queen character. Now, it is obvious that men may vast advance of real unity of spirit between downwards, would remain for one half hour refrain from the public worship of God, and the members of two leading Christian unemployed, or sit in a rocking-chair, unless yet reverence him by their actions and con- Churches, would be as much as our faith seriously ill. They almost all (with hardly permits us to anticipate for some time to an exception) copy the letters of business come; and even this would seem to be the of their husbands, fathers or brothers; attend minutely to the wants of the poor 2. How this may be effected. In answer- around them, and even take part in their ing this, we remark, first, by removing the amusements, and sympathize with their sorchief obstacles. These obstacles are mainly rows; visit and superintend the schools; work in their own gardens; see to their household concerns: think about their visitence of the Episcopal Church, but the mode ors; look over the weekly accounts, not only of high heaven, and desecrate, prostitute, of worship is not. By mutual consent the of domestic expenses, but often those of the and endeavor to exterminate the Sabbath, is | mode of worship might at any time be laid | farm and estate; manage penny clubs in ders and the transmission of them are essen- help them to keep themselves; and, with all tial. If, then, to a certain extent, the Meth- these occupations, by early hours they keep and bring man down to a level with the odists shall admit Episcopal ordination, and up their acquaintance with the literature Episcopalians, to a certain extent, shall ad- and politics of the day, and cultivate the ac-As I stated before, God has interposed to mit the use of extempore worship, a degree complishments of music and drawing, and often acquire, beside, some knowledge of scientific pursuits. The late Marchioness of Lansdowne was so well acquainted with the cottagers in her neighborhood, that she used to visit and look at the dead, because she found that her doing so soothed and comodist Church adopt it; but individuals of forted the bereaved. I have known her each, when disposed, worship at the other as | shut herself up with a mad woman in her thou labor, and do all thy work; but the in a church with which there is external fel- poor dwelling, who used to lock the door, seventh day is the Sabbath of the Lord thy lowship. A Methodist minister might take and could not be induced to admit any one else. Lady Lansdowne's only daughter tain conditions, using, of course, the Episco- used one hundred guineas (given her by her be done, but the seventh is the Sabbath of pal service; and an Episcopal minister might father-in-law, Lord Suffolk, to buy a braceon certain conditions take charge of a Meth- let), to build pigsties, with his permission, Let God's grace sustain, and, though the rest, holy to the Lord; whosoever doeth any odist congregation, using, of course, its ac- at her husband's little country residence. She educates her own children without aslong, and the sun hot, the man is content, to death." Exodus xxxi. 15. "Ye shall But how are the steps to be taken? We sistance, teaching the boys Latin, and the

inisters, when asked their private opinion which nature or Providence has given us over and you can not make him otherwise than God." Leviticus xix. 3. "Ye shall keep time, without another step, the ministers of had, for more than thirty years of her marriage corning some of what the world would them. And here we can but observe, what peaceful and joyous, if you would. But, my Sabbaths, and reverence my sanctuary. both Churches would be in acknowledged life, risen at six o'clock, summer and winter,

would be too large a concession on the part | and herself, and then, as he wrote his own of the Methodist Church. We reply, let it letters of business, she copied them, and be done, not on the ground of acknowledged they came down to a large party of guests error, but based upon a declaration and compact agreed upon by the two Churches, that saying one word of their matutinary avocasary business of the day—before, perhaps, you had risen!

"I rather mention those that have gone to -but they so employ themselves without ostentation, or an idea that they are doing more than their simple duty."-Century.

DEATH OF PROFESSOR GOODBICH.—Prof. Goodrich, who had been connected with Yale College for nearly fifty years, died recently, at the age of seventy years. A cotemporary print gives the following notice of

Prof. Chauncey Allan Goodrich was born in New Haven, Oct. 23, 1790; graduated at Yale in 1810; was Tutor in Yale College from 1812 to 1813; and in 1816, having completed a course of theological study, was installed as pastor of the First Church in Middletown, Conn. On the accession of Dr. Day to the Presidency of Yale College, in 1817, Mr. Goodrich was elected Professor of Rhetoric and Oratory in that Institution, but relinquished the office in 1839, to accept the chair of the Pastoral Charge in the Theological Seminary, a position which he occupied until his death, a period of twenty years. In 1820 he was elected President of Williams College, but declined to accept that honor. In 1835 he received the degree of Doctor of Divinity from Brown University. The New Haven Journal, in noticing the death of Prof. Goodrich, sums up his literary labors as

In 1814, he prepared a Greek Grammar, which was generally used, and was printed n several editions. In 1827, he superintended the abridgment of Webster's Quarto Dictionary, which was so widely circulated throughout the country. In 1829, he estabished the Quarterly Christian Spectator, which he edited, for nearly ten years, with great labor, zeal and enterprise, under circumstances occasioning much anxiety to himself and friends.

In 1832, he prepared a series of Latin Lessons, and soon after a like series of Greek Lessons for beginners, both of which works have been often reprinted. In 1846 and '47 he prepared, with great labor and care, Revised Editions of the Unabridged and Abridged Dictionaries of Webster, and in 1856 the University Edition of the same work. In 1859, he prepared an appendix for the Pictorial Edition of ten thousand new words and new definitions, with a very full and complete dictionary of synonyms, which is esteemed the best in the language. In 1852 he published his admirable work on British Eloquence, which is superior to anything of the kind. It received the warm commendation of Hon. Rufus Choate and Lord Campbell, of England, and has been extensively circulated, and always highly commended.

Besides performing the literary labor involved in preparing and editing these various works, Prof. Goodrich has been prominently connected with many of the most mportant benevolent societies of the country, and has been always very highly esteemed for the thoroughness, sagacity and energy with which he has discharged the many public duties which have in this way been imposed upon him. As an instructor, Prof. Goodrich was en-

thusiastic, untiring, and effective, always mpressing himself upon his pupils, inspiring them to the highest effort. He guided them to imitate models of clear and eloquent thinking, and taught them to express their own thoughts in a chaste and manly style. As an officer of the College, he was singularly active and energetic, never shrinking from any duty or responsibility, and always making the interests of the Institution the object of his own personal care and anxious

DR. BROWNLEE.—"Kirwan" alias Dr. Murray, makes the following remarks in reference to the late Dr. Brownlee:

"The first time I ever saw Dr. Brownlee was in Broadway, New York, now thirtytwo years ago. But a short time previous. he had been transferred from New Brunswick to the Middle Dutch Church, and his name was in the mouth of all my acquaintances. The first sight of him impressed me. His peculiarly adjusted hair; his penetrating eye, peering at everything through a pair of neavy gold spectacles; his open, fresh, massive countenance; his short neck, if neck it could be called, bound round with a cravat of many folds: his short, compact, firm frame, made never to bend; his firm step, indicative of a firm purpose—all and each made an impression on me which is distinct at this hour. And although I have not seen him through the long evening twilight of his life, yet, had the pencil of a Reubens or a West, I could now paint him to the life, as he impressed me the first time I saw him. Ordinary men make no such impressions. No one that ever saw the Duke of Wellington could forget him. You could single out Antonelli from all the stupid, dozy, old cardinals that say mass in the Sistine. His restless, wicked eve: his strongly marked face, tell the whole tory. All his features tell of a soul within fit for stratagem.and crime, and ready to renew the cruelties of a Torquemada. After acquaintance with Dr. Brownlee only deepened the impression which the first sight of

him made upon me. "He was a man of unusual strenath of mind. His imagination, wit, irony were noticeable in his conversation, and discourses, and controversies: but they were to his mind what the ripples on its bosom are to the river. His thoughts were strong, and laid hold of great principles. And if he seemed to dea severely, at times, with those who differed from him, it was because he saw the effect of their false principles in their remote consequences. His mind seemed, at a glance, to distinguish the true from the false; and it was a part of his very nature to deal with the false, in morals and theology, with an unsparing hand. He regarded all error as

the enemy of all righteousness. "His learning was extensive and accurate. Enjoying all the advantages of education which his own Scotland could afford, he diligently improved them. His connection, for so many years, with classical institutions here, served to give depth and accuracy to his learning. Besides, he was a most diligent student. In patristic learning, he had but few equals; and he had fully mastered all the controversies of the Papal and Protestant Churches. With the very shadings of thought which separate truth and error he had a most familiar acquaintance. His library was his home, where he made himself familiar with almost every department of learn-

"Strive to enter in at the straight gate."